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The PULPIT

A Periodical of Contemporary Preaching

JULY 1947

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SERMON ILLUSTRATIONS

Contributed by Readers of *The* PULPIT

Power Imperils America

The United States emerged after the Second World War as the most powerful nation on earth. It has been estimated that in 1850 we Americans had developed a half-horsepower per person. By 1900 this had risen to one horsepower. Rapid developments of the twentieth century brought it to 13 horsepower by 1914, the opening of the First World War. Today, while there are no accurate measurements, it is estimated that our potential horsepower per person is 75.

How shall we use this tremendous power? The crisis of our age is in our decision to use this fantastically enormous power either for the world's destruction or for its redemption. Albert Einstein, chairman of the Emergency Committee of Atomic Scientists, says that we must develop "a new type of thinking which is essential if mankind is to survive." Here is a world-famous scientist who for fifty years has been dealing with realistic facts and is now telling us that our survival is dependent upon, not a new weapon, but "a new type of thinking." His warning should be heeded, as we face the responsibilities that our 75 horsepower per person has placed upon us.—*Gaston Foote, Grace Methodist Church, Dayton, Ohio.*

The Spirit of Stewardship

Benjamin R. Toland, a young marine lieutenant, was killed in battle on Iwo Jima. Before going into battle, he wrote a will in longhand disposing of all he had. His total estate amounted to $597.16. He left 20 per cent to the National Association of Manufacturers, and 10 per cent each to the C.I.O. and the A.F. of L., "for the purpose of improving general relations between capital and labor." He left 10 per cent to Yale University "to promote scholarly research toward the solution of contemporary problems." To the Congress of the United States went 10 per cent for research toward "a farsighted foreign policy and better government for all the people, instead of merely the organized pressure group." Then he left 10 per cent to St. Paul's School, 5 per cent to a charity, and 5 per cent to his church.

Few men in dying have left a larger legacy to the human race than did this young man who possessed such an adequate sense of what is important and of what money should do. That will represents a point of view, an understanding of life and a sense of values which alone can redeem America and save our world.—*Frederick M. Meek, Old South Church, Boston, Mass.*

'Our Country'

The latest annual report of the National Education Association brought to light many interesting facts about our civilization. Among them: Though the U. S. had more high school and college graduates in 1940 than any other country, there were in that year more inmates of prisons, mental institutions and almshouses than there were students in colleges and universities. In that year there were 10 million citizens who were functionally illiterate. Although less than two per cent of the population of this country are classed as criminal, the money spent on the segregation and rehabilitation of that two per cent amounts to five times the sum spent annually for the education of children. Five million youth of school age are not in school. These facts, and many similar ones, should be carefully considered on this year's Independence Day.

A Test of Patriotism

I recently visited a restaurant in which the national flag was displayed in a conspicuous place, yet there was a sign behind the counter, "For Caucasions Only." If the flag stands for democracy, that sign denied it. No amount of flag-waving can atone for the false patriotism which is "the last refuge of a scoundrel." Our patriotism must demand a loyalty to the noblest traditions of mankind. Loyalty to our country—and to God—means loyalty to God's sons of every race and creed.—*Gaston Foote, Grace Methodist Church, Dayton, Ohio.*

Being a Gentile—and a Christian

In a Cincinnati newspaper—as reported in the *National Jewish Monthly*—there appeared a letter of protest by a Jewish citizen. In the want-ad columns of the paper he had read the advertisement of another citizen who desired an apartment. The advertisement specified that this seeker for a home was a Gentile.

The Jewish citizen in his letter admonished the home-seeker to try being a Christian rather than just a Gentile. Gentile, he said, is just term of differentiation between or group of people and another. A Christian is something else and much fine As a Christian, he said, this perso would not have thought of setting him self apart as somebody special an more worthy of having a decent hom to live in than other kinds of peopl As a Christian he would have bee aware of the brotherhood taught in th Gospels. He would never have writte that kind of advertisement.

The Jewish citizen seemed like a apostle to the Gentiles that day! H name is Jonas Goldsmith.—*Paul W Frees, First United Brethren Churc Ashland, Ohio.*

Forgiveness—'Seventy Times Seven'

Some years ago during an outbrea of anti-Semitism on the campus of on of the universities of New York city a certain Gentile student attacked certain Jewish student with suc violence that he feared he had kille him. In panic, he fled and, eluding de tection, made his way to a distant par of the country. There, after som years, he prospered and became an offi cial of a utilities company. A seriou problem arose and his company sen for a specialist of a big eastern utilit concern. To his horror, when the spe cialist from the east arrived, wh should it be but this Jew whom h thought he had almost killed!

Now, bent and crippled for life a he was, the Jew sensed the situation a once. Quietly, he said: "I know som of the things that must be goin through your mind. Let me say a wor or two, and then we'll just mark i down as a closed incident. I spent tw years in a hospital. That gave me a lo of time to think things through. I made me more than ever determine to make good—not only for myself but also for you and others like you who, for some reason or another, d not believe that Jews are entitled t the advantages and opportunities o our American system. . . . My de formity has been a driving force, a incentive, and not an insurmountabl handicap. I bear no ill will towar you. On the contrary, I intend t throw our whole resources behin your organization and make it possibl for you to undertake a large expan sion here."—*Frederick A. Roble First Presbyterian Church, Bay City Mich.*

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The Pulpit

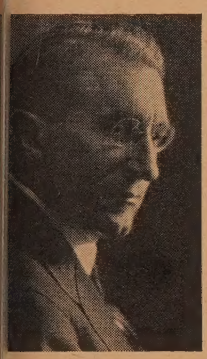
CHARLES CLAYTON MORRISON, *Editor*

LUME XVIII CHICAGO, JULY, 1947 NUMBER 7

Right and Left *versus* Right and Wrong

By JOHN HAYNES HOLMES

[Y SERMON is based upon the idea, familiar to the world in which I was born, that there are h realities as right and wrong. Such a dichotomy y seem to be old-fashioned at the present time, but as for centuries been the foundation of ethics, the conviction of religion, and the tradition of literature and life. "For right is right, since God is God," sang the famous hymn-writer, Frederick William Faber. "Right forever on the scaffold, wrong forever on the throne," was the picture presented by James Russell Lowell. And Robert Browning, in his heroic and triumphant poem "Epilogue," characteristically speaks of himself as one who "Never dreamed, though right re worsted, wrong would triumph."



Here is fundamental distinction between right and ong. If we would explain this distinction, we are iven to the acceptance of an absolutist philosophy of e. There is an absolute in the universe which is a ndard by which all conduct may be judged. This solute may be called the will of God, or the moral v, or the Golden Rule, or the "categorical imper-ve," but it is always the same thing—a standard ich never changes. It is like the scales held aloft Justice to weigh the deeds of men, whether they are il or are good. It is like the perfect yardstick in e Bureau of Standards in Washington, by which all asures are verified and corrected. It is like the laws celestial spaces by which the eternal stars are kept om wrong. The absolute, in the natural as in the iritual realm, which was from the beginning, is w, and ever shall be!

IN A MATERIALISTIC AGE

Just how this absolute, this abiding standard of ght and wrong, is made known to man, is variously plained. But the important thing in this discourse not the explanation, but the absolute itself. Is there ch an absolute as we have been trying to explain? ave we any such standard as we have been assuming? there any such distinction between right and wrong we commonly suppose?

This takes us to the very heart of our problem, since is this whole business of the absolute which men are doubting and denying in our time. For one thing, men are no longer interested in the ethical approach to life, but rather in the political and economic. The ethical approach is spiritual—but this age is predominantly material. Science has taught us that we are living in a world of physical energy. This energy expresses itself in forces which can be weighed and measured and handled. These forces are at work not merely in nature but in society. They control the movements of men as well as of stars and tides and seasons. They take the form of power as generated by steam and electricity, and directed by governments and economic systems. What is central in the life of man is these physical forces which play about him. If we would understand him, we must understand these forces which spring from the struggle for food, the pattern of production and distribution of material goods, and the unending competition for political and economic power.

There is no room in such a world for abstract conceptions of justice—for fine-spun distinctions between right and wrong. Ethics are as old-fashioned as religion. The moral law is as obsolete as God.

RELATIVITY IN MORALS

But this is an age not merely of materialism which is hostile to morals, but also of relativity which is fatal to the absolute. We have seen how, in any distinction between right and wrong, there must be an absolute to serve as a standard—an absolute to function as its own unchanging and unchangeable criterion of virtue. But there is no such absolute, so we are told! Everything in this world is relative to something else. There is the famous Einsteinian illustration of the passenger walking the deck of a ship at sea. How fast is he walking from west to east? Well, this is relative to the speed of the ship as it steams from east to west. But this in turn is relative to the speed of the earth as it sweeps upon its cosmic way from west to east again. It is going to take a good deal of figuring to determine how fast that passenger is moving in any given direction, and then the estimate will not remain the same from moment to moment.

And so with morals! There is no absolute to tell us finally and forever what is right and what is wrong. It all depends—depends upon a dozen relativities of time and space and circumstance. Thus, what is regarded as right in the arctic may be regarded as quite wrong in the torrid zone. Infanticide, which was justified in ancient Greece, is unanimously and horrifiedly condemned at the present day. A lie is wrong under ordinary conditions, but is it not right for a physician to tell a lie to speed or insure the recovery of a patient? It all depends!

This is the type of thought which characterizes our age. It takes no particular cogitation to discover that

such thought is fatal to the whole conception of moral standards, to any fundamental or clear distinction between right and wrong. We are embarrassed and confused, we moralists, by this idea of relativity which makes everything uncertain in the moral life. But we are not the only ones who are thus embarrassed and confused. The relativists are troubled as well. For if there is no absolute standard of any kind to determine right and wrong, then how can anybody be sure of what to do or what not to do in any given situation? If we have no stars to guide us, not even a compass needle, how can we keep our ship upon its course? It is not enough to swing the wheel as waves beat and winds buffet our little craft. There must be some fixed direction which is right, in contrast to all other directions which are wrong, if the ship is ever safely to come to port. And how can that direction be determined if we have no undeviating course by which to steer?

'IT ALL DEPENDS' - - ON WHAT?

As a matter of fact, the relativist, just as much as the absolutist, must have a standard to control his conduct, a star to guide his ship. If he cannot believe in an eternal right and wrong, then he must believe that in each particular place and time and situation there is an immediate right and wrong. And there must be something instant to tell him what that right and wrong may be. It all depends, says the relativist. But depends on what? That is the question. And it is interesting to note that in his answer to this question, his attempt to find some standard of some kind to take the place of the moral imperative, the relativist reverts to the oldest and most primitive standard that is known to man—namely, the mores of the tribe. If there is no absolute to guide his conduct as an individual, then he will lose himself in the mass, the social group, which may be the family, or the clan, or the nation, or the church, or even a political party, or an economic class. What my group thinks, I will think; what my group does, I will do. And I will call this the right, as over against what some other and perhaps opposing group may think or do, which of course, for this reason alone, will be the wrong.

This social standard, if we may call it such, is the new morality of our time. It is the substitution for ethical principle of class consciousness or group loyalty. It is the rewriting of the ancient maxim, "We must obey God rather than men," into the new, up-to-date and matter-of-fact maxim, We must obey men rather than God.

I can best illustrate what I mean by referring to patriotism, which makes love of country the norm, or standard, of right and wrong. We say, "Our country, right or wrong," but we do not really mean any such alternative as that. For our country cannot be wrong, any more than a king in ancient days could do wrong. If the king did a thing, that made it right. So if our country does a thing, that also makes it right. And if some other country, in rivalry with our own, does something contrary to our desires or policies, then this thing, for this reason alone, is wrong. This other country, in the nature of things, cannot do right unless it does what we do, or what we want it to do. Each coun in other words, is the test of its own virtue, the ju of its own right. A fact which sheds a flood of li upon what is happening, and also not happening, Lake Success!

PATRIOTISM IN WARTIME

It is in war that we get the perfect illustration patriotism as a form of group morality. With w savagery does one nation denounce the wickedness the enemy, and with what complacency does it sur its own humanity! And how quickly does an atro committed by the enemy become "true and righte altogether" when committed by ourselves! In the war, the Germans sent out submarines to prey u Allied shipping. We did not send out submarines, cause there was no German shipping upon which prey. In due course, the German submarine c manders insisted upon sinking merchant and passen ships without warning. And we were horrified at s barbarism as practiced by those arch-barbarians, nazis. Later on in the war, we found ourselves c fronting the same situation in the Pacific which confronted the Germans in the Atlantic. We w sending out submarines to prey upon Japanese shipp in eastern waters. And in due course we began, exa like the Germans, to sink without warning and with trace. Only this time it was right, and thus not atrocity or barbarism at all, because we were doing

Again, I remember the cry of horror that was lif when the Germans began bombing civilian populati in unprotected cities. Here was an atrocity of the wo description! It is true that years before the Germ bombed Warsaw and London, the English had bom the Indians, the French had bombed the Morocc and we Americans had bombed helpless Nicaragu But the Germans were bombing white people, Eu peans, Christians, not uncivilized people in far pl of the earth. In any case, it was Germans, the unspe able nazis, who were doing this monstrous thi Then, later in the war, we began to get the upper h in this flying business. Our bombers could go anywh they would. And straightway we proceeded to b into annihilation such cities as Frankfort, and Colog and Munich, and Berlin. In Dresden, in a single nig we destroyed one of the loveliest cities in the wo and killed 200,000 people. To any person of mo sensibility, such bombing would seem to be a hide atrocity. It would stand condemned by any code law. But not so! For this bombing was done by in *our* interest, and in defense of civilization, and the fore was as right as the nazi bombing was wrong.

IN THE FIELD OF LABOR

But patriotism and war are not the only illustrati of this group morality which subordinates moral pr ciple to the question of which side we are on in a bit struggle. Another illustration comes from the ind trial field, in the strife between capital and labor. M of us in this strife side with labor, and thus are temp to assert, with a good deal of feeling, that everyth that capital does is wrong and everything that la

es is right. That capital, in its attempt to keep labor : of its full share in the cooperative control of indus-, and thus to repress and subdue it, is on the whole ong; and that labor, in its attempt to gain its full l proper place in a democratic society, and thus to oy its dignity of manhood, is on the whole right in s great struggle, I have no doubt. This at least is conviction. But that in every particular instance, every issue in dispute, in all that is said or done, ital is wrong and labor is right, I do not believe. oup loyalty will have it so, but not the moral law. Thus, when capital insists upon its right, in a labor pute, to state its case to its employees, to address m with arguments in speech or print, I believe this ht is true, and was glad when the Supreme Court pronounced it under the free speech clause of the nstitution. In the same way, and for the same rea-, when an employer asserts his right to cross a ket-line, to enter his property and to administer his siness, I must defend him in this right, in the name civil liberties. And as capital is sometimes right, so or is sometimes wrong! Thus I call it wrong when or, for any reason, or under any circumstances, aks a contract signed and sealed. I call it wrong en a railroad brotherhood excludes Negroes from mbership, and thus denies them an equal chance with ite men to earn a living. I think it wrong when or imposes a closed shop upon a closed union—if shop is closed, the union must be open!

To say these things is dangerous. It is to be de-unced as a reactionary, a fascist, a foe of labor. hatever labor does is right because labor does it; atever capital does is wrong because capital does it! *vice versa,* if your sympathies run the other way! he whole tendency today is to line up on one side the other, and let the moral law go hang.

WHAT ABOUT RUSSIA?

But the supreme illustration of this partisan morality find in the case of Russia, or our attitudes toward ssia. In the natural course of events one would ppose that Russia would be quite like other nations the measure of right and wrong. As morality in vernment is still a pretty scarce article, I should ex-t to find a little to praise and a good deal to con-mn—perhaps, more than usual to praise, as Russia still in revolution, and revolutions are idealistic! t all such objective attitude as this, in the case of ssia, has long since disappeared. We line up now left and right, and thus divide into two iron-clad sses of opinion. On the one side, to the right, are se who find nothing but evil in the Soviets—the ture is wholly black. On the other side, to the left, those who find nothing but good in the Soviets—pieture is wholly white—or, if there are a few ck spots here and there, they are not worth men-ning. The former group, the reactionaries, I should ject to defame the Soviets, for the revolution is ngerous to everything that is precious and prosperous them in the social order. They are fighting a de-sive war, and therefore stand ready to use any apon that comes to hand. It is the latter group, the liberals, who astonish me in their white-wash of the Soviets, for liberals are supposed to be impartial seekers after truth. They claim to have balanced minds, to be obedient to fact and sincere in conviction and idea. One would think that, in fidelity to the inner principle of their lives, they would apply to Russia the same stern and rigorous standards that they apply without question to other nations. But increasingly they tend today to excuse in the case of Russia what they refuse absolutely to forgive in the case of Germany, or Britain, or even America.

POSTWAR PREJUDICES

Only the other day, for example, I read a description of a concentration camp. Here were all the familiar horrors—thousands of innocent victims, languishing in starvation and disease. It shocked a pro-Russian friend of mine as one more dreadful evidence of nazi barbarism. But when informed that the camp was a postwar, present-day camp in one of the satellite countries of Russia, he suddenly cooled off. Again, how bitterly we denounced the unspeakable nazi practice, during the war, of gathering great multitudes of captured soldiers and helpless civilians in the occupied countries —France, Russia, Holland, Belgium, Norway—and shipping them off into Germany for slave labor in the factories and on the farms. How quick we are to condemn England and France today for profiting from the forced labor of German prisoners! But how often do we remember, much less repudiate, the slavery in Russia, which is the worst offender in this respect? Over vast territories in Europe and in Asia, the Soviets have swept the landscape clean of able-bodied men, and are working these helpless hordes in mines and forests and industrial plants, from which they may never be expected to return. And we say not a word!

As for the international field, in what venture of militarism and imperialism on the part of Britain and America has Russia not bettered the instruction? Yet is she pardoned for what, in the case of other nations, is unpardonable. Thus, in the vilest offenses do we pamper and pet, excuse and justify, the Soviets, while laying the lash of criticism upon the backs of the other Allied powers. The prejudice here is pitiful where it is not outrageous. A whole nation wantonly excused from the judgment of the moral law!

THE 'NEW MORALITY'

But why do I speak of the moral law? This is what has been outlawed by the group or tribal loyalty which I have been defining. We still speak of right and wrong—it's right to do this, and wrong to do that! —but we mean by this no absolute criterion of virtue. Our thought goes no farther, and rises no higher, than that of a nation we want to serve, or a class interest we want to advance, or an ideology we want to spread abroad. It can all be summed up—this change in moral temper!—by the subject which I have named for this address. Right and wrong versus right and left!

There was a time when we were eager to stand only upon the side of right as over against wrong—to do right, though the heavens fell! But now we say this

is no longer important. We even contend that there is no such thing as right and wrong. The only reality is where we chance to stand, to right or left, on some controversial issue or hotly disputed interest of the hour. Right, in other words, is no longer a law, or a commandment, or a way of life. It is not a principle, but a position. We agree, in a rather arbitrary way, upon an imaginary center of opinion and activity. If we are on the whole traditional or reactionary in our relation to this center, then we stand upon the right; if, on the contrary, we are progressive or radical in our relation to this center, then we stand upon the left. Our duty, if we may call it such, is to do anything either good or bad, in the old-fashioned sense of the word, that will magnify the power and prestige of our position. This position, at any cost, must be sustained.

Now, this is the new morality. And I want to say that, in spirit and in truth, it is no morality at all. I admire the frankness of the old Bolsheviki who used to say that "morality is a bourgeois superstition." As such these Bolsheviki would have nothing to do with it. And many there are today who, openly or secretly, follow their lead. We are living in an amoral society. Not a moral society nor yet an immoral society, for morality and immorality both imply the existence of moral standards! But an amoral society, which means a society in which there are no moral standards at all! In this age, anything goes, provided it fosters some practical interest which holds our allegiance and support. To kill?—why, certainly, if our nation goes to war. To break a contract?—why, certainly, if our union wants to call a strike at some strategic moment. To arrest without charge, imprison without trial, persecute and torture, match pogroms with purges, and deny all the rights of man?—why, certainly, if a dictatorship must use these weapons to enforce its will upon the people. Anything goes—to right or to left. And this way, I say to you, lies anarchy.

THE PATH TO CATASTROPHE

Do you wonder that our civilization is tumbling to pieces? Do you not notice that the same disorder, disaster and final catastrophe are befalling our society that have sooner or later befallen all societies preceding our own? There is but one binding force which man has discovered in his history, and that is the moral law. Draw that tight and sure, and all things hold together. Cut it, and all things fall apart. The right as a position in society may be important, or the left. I do not at this moment choose between them. But no right, or left, is so important, no position on any question so essential, as the simple integrity of the right which is opposed to wrong. Preserve this sense of right, and there is hope even to the end. But let this go, as it seems to be going today, smothered like a guttering candle in the stifling illusion of positions right and left, and hope glimmers into darkness, and there returns the reign of "chaos and black night."

Our world needs nothing quite so much today as a moral revival—a rediscovery of the right and wrong of which I have been speaking. Such a revival means two things—the one negative, and the other positive.

On the one hand, it means a repudiation, instant and entire, of group or class allegiance, of all this defining of right and wrong in terms of partisan position. What this involves, as I have said, is a reversion to the most primitive experience of mankind—to that early time when man had his family, or his tribe, and nothing else as set over against the world, and bound himself in exclusive loyalty to this social unit for good or ill. That's what we are doing again today—taking our nation, our race, our religion, our class interest, our ideo'ogy, our black partisanship or red fanaticism, our position to right or left, and setting this in action against the world. Whatever we do for our own cause, our own group, though it be as evil as hell, is right. If we do anything in disservice of the cause, of the group, though it be as fair as truth and as sound as honor, it is nonetheless wrong! This is our new law of right and left—and we must have nothing whatsoever to do with it!

RIGHT A PRIORITY

This brings us to the second and positive side of a moral revival in these times. This is none other than the rediscovery of the category of right and wrong, which means substantially three things:

First, this universe is a single universe, and our allegiance is to no part of it, but to the whole. The race of man is a single race, and our allegiance is to no segment of it, but to all mankind. When we get down to the bottom of things, and rise up to the heights of things, there is only one world, one humanity, one life—to quote the words of St. Paul, "one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

Secondly, this universe is a moral universe. Its order is moral as well as physical. As there is a law of gravitation which binds the stars, so there is a law of righteousness which binds mankind. Richard Watson Gilder has a little poem on a Sun-Dial, whereon "the great sun keeps the time" with "moving shadow"—and he writes:

> And if once that shadow should falter
> By the space of a child's eye-lash,
> The seas would devour the mountains,
> And the stars together crash.

So with the law of righteousness—civilizations reel to ruin when the moral law is ignored or defied. The theologian calls this law the will of God, the philosopher calls it the absolute, the mystic the voice of conscience. But whatever it is, and wherever it comes from, it is divine, eternal, august and final. "With the right hand of my righteousness will I uphold thee," saith the Lord!

'THE WHOLE DUTY OF MAN'

Lastly, it is man's task and privilege to obey the moral law. This is his way of life—to heed the absolute. No other claim can have priority over the claim of right and wrong. Is it the call of the nation in time of war? Then this must yield to conscience when it reminds us of the rule, "Thou shalt not kill." Is it

. of loyalty to members of a chamber of com- or a trade union, a fraternity, a political party, eligious sect? Then this appeal must succumb to uthority of the law to "walk in the ways of ousness and in the midst of the paths of justice." a question of right against left, of conservative it radical, of reaction against revolution? Then, ver happens to our cause, we must speak no false- deny no liberty, do no evil, practice no force and ce. "Fear God, and keep his commandments, is is the whole duty of man."

is is what I mean by a moral revival. The re- y of a standard by which to steer, the recognition absolute by which to live! Robert Browning has t all:

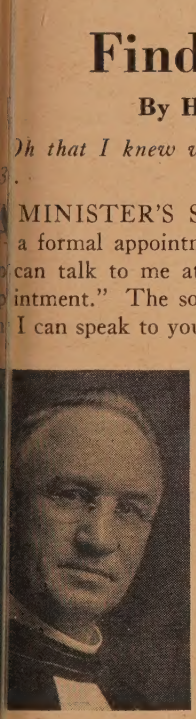
I trust in God—the right shall be the right
And other than the wrong, while He endures.

Finding God

By HARRY MICK

Oh that I knew where I might find Him!" Job

MINISTER'S SON once asked his father for a formal appointment. The father replied: "Son, can talk to me at any time. You don't need an intment." The son said: "I know and appreciate I can speak to you at any time on any matter, but this time it is different. Something very serious is troubling me." The appointment was made and at the time set the father was in his place and his son across the desk from him. The young man said: "Father I want you to tell me briefly, directly and frankly just what you know about God—his existence, his nature, and how we get to know him."



Now, this young man may have been looking for a mathe- ical proof of something which while capable of of, is not capable of mathematical proof. He and of his class should be given attention. As ministers, hers in the church school, and as parents, we have people before us every week. They are asking of each in his or her own way: "Just what do you w about God?"

There are some, too, who once believed in God who not believe in him now. We refer to them as non- stic humanists. They seem to think that they can on without God. They have as it were escorted to the border of the universe and bowed him with thanks for provisional services. Frederick Norwood said with compelling insight that "there o tragedy greater than to lose God and not miss ." If the Christian world has any sure word concerning the being, the nature and the revelation of God, this is the time for that word to be spoken.

Such a word has already been spoken and spoken early in the second century by the unknown author of the Fourth Gospel: "God is [a] Spirit: and they that worship him must worship him in spirit and in truth." Twenty-five years ago one might make this statement and proceed without explanation. Not so today. One-third of a congregation at the present time would want to know what we mean when we speak of God as a Spirit. It should be interpreted as comprehensively as the nature of the universe will permit and as universally as the souls of men require.

An illustration may help, but it must be remembered that in such matters illustrations are only similar and not identical with reality. May we not think of this universe as having the same relation to God as a Spirit that my personality or being has to my body? The spirit or life of man pervades every part of his body. So may we think of the Spirit of God as pervading the universe. In the picturesque words of Carlyle: "The whole creation is the visible garment of the invisible God." There is no place where he is not: God is everywhere. Thus we may think of God as an all-pervading presence, or even sometimes as an "atmosphere" which makes places and occasions different. With this conception, where may God be found?

I

Manifestations of God as a Spirit may be found where he is at work. This may be in the garden, the field, the forest. The gardener may prepare the soil and plant the bulb or the seed, but only God can whisper the magic word that gives life by which a plant becomes "a thing of beauty [that] is a joy forever." Where I spend my summers in Muskoka the hills are covered with a forest that delights the eye and kindles the imagination. But an old man of great age told a friend of mine that during his lifetime he had twice seen these hills swept bare by devastating fires, only to see them blossom forth again in living green. If anyone had asked the old man who replanted the forests, he would have smiled and shaken his head. Of course, botanists know *how* it took place. But in a very real sense God smiled upon the face of these eternal hills and kindled a smile of beauty upon them. It is so too in the springtime when sun kisses the meadow and upland and the wild flowers appear in thousands, and buds upon the trees in tens of thousands burst into life. It is then that

Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees, takes off his shoes . . .

God as a Spirit may also be found in things God has inspired—in schools, hospitals, homes and Red Cross centers. These are among the greatest in the vast and varied fields of service. John McCrae wrote the greatest poem of the First World War, "In Flanders Fields." When his sacrifice was full and when he was no more seen among his fellows, Andrew Macphail edited a collection of his poems and wrote a tribute

to his memory. In that small but significant volume there is one last note to his mother which contains a quotation from a letter from her: "On the eve of the battle of Ypres I was indebted to you for a letter which said 'take good care of my son Jack, but I would not have you unmindful that, sometimes, when we save we lose . . .' " The reference, of course, is to Mark 8:35: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall find it." With this light of service to guide him, John McCrae felt that he might tread safely into the unknown when the call came from overwork following the second battle of Ypres. So may it be with us.

Again, manifestation of God as a Spirit may be seen in the heavens above us. The mariner no less than the missionary has been guided by the stars; and the shepherd as well as the philosopher has been filled with awe and wonder by the starry heavens above him. The hosts of heaven have inspired those of all ages, and yet they have neither been formed or fashioned by man, nor do they obey his bidding. God is their source as he is their guide.

II

God as a Spirit also may be found among his people. Dean Inge was wont to say that the Quakers are the most Christian people in Britain. I suppose if this man of vast learning and culture had wanted a service in which he would be made vitally aware of the presence of the Most High he would have made his way to one of the simple and unadorned services of this small sect. There, he said, God is more manifest than among others—those of stately cathedrals and ancient shrines.

In 1738, on May 24, when John Wesley found his heart strangely warmed it was in a meeting at Aldersgate, probably of Moravians. Now, Wesley never became a Moravian but he captured their secret: he found God among them; even though he had been in majestic St. Paul's in the afternoon of the same day he had enjoyed no like result there. Of course, that was not the only event in the spiritual making of John Wesley, but it was an important one, not only for him but for Britain and America—Canada and the United States.

Rabbi F. M. Isserman, in his truly great book *This Is Judaism,* tells of a visit to Notre Dame Cathedral in the city of Montreal. I have often been in the same church and can readily appreciate his experience. The church is dark and the expression of worship differs from his and mine. The first thing that arrested his attention was a group kneeling before the image of a saint; and though he entered the sanctuary in a religious mood his mysticism quickly left him and he felt a sense of disappointment. Soon his attention was arrested again in another place by the crouched form of a crippled lad kneeling before a second shrine. The rabbi drew near and as he did he saw tears trickling down the cheeks of the anxious face as the boy sought help to face the handicaps of life with dignity and heroism. The devout rabbi said that though he wa rabbi of the Jewish faith, and though he was in French Roman Catholic Church, tears came to his o eyes, and he prayed with this little Catholic lad in t Christian shrine; and he said to himself, "Surely G is in this place and I knew it not." God, a Spi may be found among his people, and sometimes strange places!

When I was attending Collegiate in the town Renfrew in eastern Ontario, I was invited to join sleighing party to an evangelistic mission that was ing held in the beautiful little Presbyterian church the quaint village of Burnstown on the banks of turbulent Madawaska. The church would seat abo two hundred and was comfortably filled. The serv went forward with subdued dignity, as all services the kind should, manifesting nothing out of the us but a vivid sense of the divine presence. When the l selection of praise was sung and the benediction w pronounced the people returned to their pews for sil prayer. Then a strange thing happened. When normal period for such silent prayer passed no moved. Moments passed in breathless silence but s no one moved. Then the minister of the church ar and spoke briefly but very wisely. Still no one l Then another spoke, and another, until some six seven had spoken. Then the benediction had to pronounced again before the worshipers would lea

Surely God was also in that place. After the la of about three decades I preached in that church o Sunday afternoon for a brother minister, and in doi so I related this incident. At the conclusion of service a good lady approached me and said that had been present and remembered the incident. I, t not only remember it, but will never forget it. Th night God visited his people.

III

God as a Spirit may also be found in quiet and lon places.

> There is a pleasure in the pathless woods,
> There is a rapture on the lonely shore,
> There is society where none intrudes . . .

In such places one may find God, and know h "other than by hearsay." A few years ago some referred to W. E. Orchard as "the loneliest man in world." Dr. Orchard's reply, couched in the wo of an ancient sage, was characteristic, devastating a final: "Never less alone than when alone." Some, course, doubt this direct mystical experience, wh is one of the supreme glories of the Christian life; others have known it, and rejoiced in it.

> Speak to Him, thou, for He hears and spirit with
> spirit can meet;
> Closer is He than breathing, and nearer than
> hands and feet.

Such knowledge of God may be realized too up rare occasions and in propitious places. It may during the "Morning Watch," "The Quiet Hou "The Upper Room," "The Secret Place," "The E

s Walk." Or, it might be during an illness, cially if somewhat protracted. I believe it was kin who said that the rests are as important as the s in great music. It was in some such way that s Carman found God to his soul's satisfaction, as iimself relates in one of his best known and best d poems, "Vestigia":

I took a day to search for God,
And found Him not. But as I trod
By rocky ledge, through woods untamed,
Just where one scarlet lily flamed,
I saw His footprint in the sod.

Then suddenly, all unaware,
Far off in the deep shadows, where
A solitary hermit thrush
Sang through the holy twilight hush—
I heard His voice upon the air.

And even as I marveled how
God gives us Heaven here and now,
In a stir of wind that hardly shook
The poplar trees beside the brook—
His hand was light upon my brow.

At last with evening as I turned
Homeward, and thought what I had learned
And all that there was still to probe—
I caught the glory of His robe
Where the last fires of sunset burned.

Back to the world with quickening start
I looked and longed for any part
In making saving Beauty be . . .
And from that kindling ecstasy
I knew God dwelt within my heart.

IV

Finally, God as a Spirit may be found in strange ces. When studying in New York one summer I t for the first time my friend, Rev. G. B. McLen-ı, at present of Toronto. While in New York he ated an incident which made a deep impression upon . He had been doing mission work in northern ıtario when one of those devouring fires swept over area. Men and women had to flee for their lives seek such refuge otherwise as was available. Not-thstanding the efforts made several lives were lost, l among them those of a foreigner, his wife and le daughter, all of whom had taken shelter in a llow mine shaft, only to be suffocated as the sheet flame swept over them. When the fire subsided two l miners were directed to prepare the victims for rial. This they did by wrapping the bodies in ınkets and placing them in rude coffins. Mr. McLen-n said he was present when this father, mother and le girl were brought to the surface from the shaft. rst, the miners wrapped the father about with the ınket; and then, without a word from anyone, in-ad of wrapping the little girl and the mother sep-ıtely, they laid the little child on the mother's breast d wrapped the two in the same blanket and placed em in the same coffin. My friend said that again word was spoken, but that at this touch of tender-ss strong men wept openly and unashamed, and that face was free from tears that day in that strange place. Surely God was in that place too, though one would hardly suspect it.

At the end of a discourse like this it is not uncommon for one to feel or say, "I have been searching for God all my life but have never found him to my soul's full satisfaction." That, of course, is a sad situation. Let me make a suggestion. Stop searching. Stand where you are, spiritually, but stand prayerfully, expectantly, and let God find you. He has been searching for you much longer, and more diligently, than you have for him. Nothing could be more fitting than that we might pray to be found of him not having our own righteousness . . . "but that which is through the faith of Christ, the righteousness which is of God by faith."

The Way of Christ

By PRESTON BRADLEY*

AS MY LIFE deepens, I feel so sure that there is an answer to all the controversies, the hatreds, the intolerance, the antagonisms of people because of color, race, religion; yes, and as applied to nations, to all the consternation and confusion of this hour; I have seen it, I know it, I have been through it, and there is an answer and there is a remedy.

On this, the thirty-fifth anniversary of my ministry in this pulpit, I say to you that the last of my life shall not be spent in controversies and arguments about the things that separate people; I shall not utter one syllable in a sermon—during whatever there is left of life for me—that will make people dislike or misunderstand one another. During whatever is left of life for me I shall, to the extent of my limitations, which are many, seek for those things which unite people rather than the things which divide them.

There is an answer to every problem in the world. There is an answer to every troubled life. There is an answer to all the turmoil and confusion, the harshness of life. There is an answer to it which I see. I have known the protective covering of Divine Love. I have been spared; God has been good to me in giving me a body and a heart and a mind that have stood up under the burdens, the tasks and difficulties, and I am so grateful to him. And I have come to the conclusion that the rest of my ministry must be devoted to God.

WHEN MAN-MADE EFFORTS FAIL

I don't believe there is anything more essential or important. I have seen all the organizations of men

*This is the concluding portion of the sermon preached by Dr. Bradley on the 35th anniversary of his ministry at the People's Church, Chicago.

fail. I went through the first League of Nations; I attended the conference of the United Nations and saw men sitting at long green-covered tables trying to settle the problems of the world. I am seeing man still anchored to the philosophy that it can be done with organizations and committees and groups. I am seeing man creating a machine, a Machine, a *Machine,* and seeing his mechanistic, materialistic accomplishments all about him catch up with him. I am seeing him in the depth of theories as to relationships, and as to the atomic bomb. I am seeing man building speed, more power, speed, power, speed, power—and it is all catching up with him and it is turning on him.

Don't lay it onto God! Don't say these things are the judgments of God! They are not! God is weeping. God did not send them! Man has created them for himself out of his materialism, his greed, his desire for dollar-profit systems. Man has brought it all upon himself and on the world, and all this mechanistic theory of materialism is turning on man.

A NEED NOW FOR PRAYER

There is still time before it devours us. There is still time to find our way back to God; to find our way back to spiritual truth, to spiritual things. If you do that, and the spiritual becomes the great emphasis and the great purpose of your life, you won't have to worry about the future of this church or of this nation. Perhaps we all need to get on our knees. Perhaps that is our greatest need. And so, for the rest of my ministry—I do not know how much there is, that is not in my hands—but whatever time is left, I am going to sound the note of God.

There is a way. It will have to be the Way of Christ. I am not interested in creeds, labels, intellectual distinctions and the niceties of philosophers; I am not interested in all that. Human hearts and human lives are breaking and the world is being drenched with tears; hearts are war-weary and hungry!

We must find a way to human hearts, and we must put a vacant chair in the next two conferences either at Moscow or Washington or London. And when they march into that meeting to make the peace of the world, and they gather and say, "Why, who is going to sit here—what candidate, what foreign minister?"—then let the Church of God, all churches, stop quarreling and with one voice say: "Make way for the King, the King of men's souls, the One who said: 'I am the Way, I am the Truth, I am the Light!' "

IF WE do not know what our fathers fought for and why they fought it, and if we do not invest that achievement by applying it afresh to some new problem today, then did our fathers fight in vain, and no matter how great and rich our heritage, it is no longer ours. It has been lost to us. THEODORE C. SPEERS.

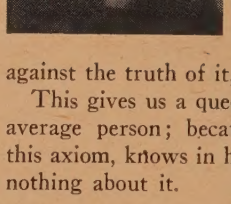
THE SECRET of one world is in the Christian church and not in the outside world or its new economic systems or different governments.

GEORGE A. BUTTRICK.

Preparing for the Future

By WILLIAM R. MOODY

I AM NOT in the habit of taking texts from p other than the Bible, but I am going to do it t In a recent magazine advertisement I saw these w "The future belongs to those who prepare for it." that be our text.



When my eye fell upon words my immediate rea was to say: "A platitude- outrageous platitude! It no ingenuity to think that up." But I had hardly fini exclaiming "A platitud when, as if in echo, the tho came to me: "It is a plati all right, but it is true, true." And then my tho continued: "It is not only it is a sermon!" It is a se because, though nobody a against the truth of it, few take it to heart.

This gives us a queer commentary on the life o average person; because the average person bel this axiom, knows in his heart that it is true—and nothing about it.

WHEN WILL WE LEARN?

Take the schoolboy, who knows that as sure as examination time is coming; and who knows as su fate that those will lead in their examinations who s their lessons day by day. But does he study? If he without being driven to it, he is an exception. It downright easy and pleasant not to study until you to that he puts it off as long as he dares; and the crams and cramps his unaccustomed brain, tryin learn in hours what he should have learned in mon and when the examination is over, if he is lucky en to have passed, he heaves a sigh of relief and prom forgets ninety per cent, if not more, of what he crammed. He knows—he has no doubt—that the ture belongs to those who prepare for it; but he not prepare.

Take the war-worker of yesterday, or the ave industrial worker of today: so far as money in his p et is concerned, he is making more than he ever n in his life, or ever dreamed he would make. Perha is living in a shack where he does not dare let the wag his tail for fear it will knock the place down— he has money in his pocket, and that gives him a q feeling of elation. He is free! He has money eno if he will save it, to build him a good house some money enough to set him up in business for hi when this flurry of inflation is over; but does he it? Not on your life! Those who are saving it exceptions.

He knows that the future belongs to those who pare for it. He has no doubt about that. He will

ou so himself, if you ask him. But does he prepare for ? Go and watch them in the stores in a dozen cities :ross the broad face of this land, thousands of them, undreds of thousands of them, and give your own nswer.

THROWING AWAY THE FUTURE

When we look at the schoolboy, wasting his time, nd that examination coming closer and closer; when e look at the foolish worker throwing away his money -which is his future—for things he might do without, nd often for things he does not even want, we get a eling of superiority. *We* know better than that! *We* re not going to waste *our* future that way!

Well, I hope we are right about it—but I doubt it. hat schoolboy, those foolish workers—we can see their aults because they are so naive, so childish. Ours are ss naive, but they are there just the same, and they re powerful. Just as they, by laziness or by foolishness, hrow away their future, so we, who are so wise, throw way ours.

Now, I have got to put this in general terms. I do ot know your failings, any more than you do mine. ll I can say is, insofar as what I have said has a per- onal application, apply it to yourself. "The future be- ongs to those who prepare for it!" We admit that that s true. If it is true, then we ought to do something bout it. And if we do not do something about it, then ve have no right to complain, if when the future comes t belongs to someone else.

I say this about the churches. The Christian religion as had a great past, and it has strength now; but if he church is content to live in the past, and not to look o the future, then we might as well tear its buildings lown.

And I say the same about government; and about usiness; and about labor.

WANTED—PIONEERS!

Some great companies have built laboratories, and ave staffed them with expert men, and have said to hose men: "Go to work, and discover something new; nd it does not matter if what you discover has no im- nediate benefit for our company. Explore the un- nown. Find new substances, new processes, new nethods." Fine! The company which does that has aken a lease on the future.

I wish that government, and business, and labor, in his country, had been as intelligent in their dealings vith one another, and with the public. I wish they ad been as willing to pioneer in human relationships, s in chemistry, for the public good. And it is the ublic good which must be served before there can be ny future worth having—for labor, or for business, r for government. We know that the future belongs o those who prepare for it; is it intelligent for any roup to refuse to join in a general plan for the future, or fear that in that plan some other group will get an dvantage? Some other group will get an advantage ver all of us if we do not sit down together and make n intelligent general plan for the future good of us all.

If men in government, and in business, and in labor say, now: "I want to get mine! Let the future take care of itself!" then I tell you that what will happen to our country in the not too distant future will not be pretty, and will not be nice.

The future belongs to those who prepare for it! Do you know what I would like to do, if I had the power? I would like to see one great, united economic plan for America's tomorrow. But I would not like to see it drawn by government alone, or by business alone, or by labor alone. If I had the power, I think I would get the top men, the most forceful leaders—not the followers, the leaders—in government, and in business, and in labor in this country, and I would lock them up together, as you do a jury, until they could come out with a plan for America, and for Americans. And then I would like to see this nation get behind that plan, and make it work.

It would not be perfect. It would pinch some people. It would need some adjustments. But it would not be selling America short. It would be a plan for the future. And the future belongs to those who prepare for it.

The future belongs to those who prepare for it, not because there is some magic in the act of preparation, but because of the fact—the cold, hard fact—that we will have, tomorrow, only what we have the sense and the will and the courage to build today.

BUILD IMMORTALITY NOW!

True preparation for the future is not just "talking about" the future; it is not even making blueprints of the future, as important as that is. True preparation for the future is taking those blueprints out, and measuring and breaking the ground, and putting down the stone, course by course, in the building.

I have but one further thing to say. We believe that the future belongs to those who carefully, and intelligently, and daringly build it now. The one thing which otherwise careful, and intelligent, and daring people neglect more than any other is the future of their immortal souls.

You have within you an immortal part not to be touched or changed by death. What are you doing to assure the future of your soul? The future of that soul is being built today. What its destiny will be rests, more than ever you suspect, within the power of your own two hands.

Do not be careless about this. It is your greatest opportunity of all. Build now, through reverence, and charity, and honesty, and prayer, a future for your immortal soul.

The poet, Isabel M. Wood, has said most eloquently all that I have been saying:

> Let me make spacious plans,
> Not such as can be bound
> By years, but caravans
> Of hope, whose songs resound
> Across the unknown spans
> Of Heaven's gracious ground,
> Where pioneering man's
> Eternal home is found!

Accelerated Lives

By J. WARREN HASTINGS

They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary. They shall walk and not faint. Isaiah 40:31.

DO MOST PEOPLE rush about because they are in a hurry or because of nervous hysteria? How many of our pressing problems are caused by undisciplined emotions and tingling nerves? Did God create us to dash about as we do? Will man ever find peace and tranquillity in the midst of excitement, noise and speed? These and similar questions are being asked today by thoughtful people.

There is a stretch of road out near my home where automobile drivers are tempted to speed up their cars and save a minute or so on their way to work in the morning. It is one of the main arteries leading to downtown Washington and the morning traffic on it is very heavy. It is also crowded in the evening when people are returning to their homes from business. I wish you might join me some morning and watch the expressions on the faces of the drivers of cars as they come down the road at high speed—tense, anxious, hard, determined! I am sure that many of these drivers are very fine people in their private lives. As one looks at them go by he has the feeling that they are being driven by some demon. They are rushing, pounding, jumping, jerking through life. One has something of the same reaction as he observes people shopping in a crowded store—raw, quick-tempered, mean—"wait on me, I'm ahead of him."

IN A MACHINE AGE

The cause of all these strained expressions is what is commonly referred to as the machine or speed age. Our lives are excited, stimulated and upset. Often there is much ado about nothing, or almost nothing. Not too long ago it took three days to go from New York to Philadelphia. Air travel time now is about twenty-five minutes. In the days of the pony express and stagecoach, man felt that he was traveling fairly fast. Not long since I rode in an airplane at a speed of four miles a minute for five solid hours. We were high up, out of sight of land, and I felt that we were literally bolting through the sky. Yet private speed planes can go two or three times that fast. Man has acquired speed.

Where all this speed and strain will lead us no one knows. The end is not yet in sight. One expert declares that every minute each individual has two thousand horsepower at his fingertips available for immediate use. Or, to think of power in another way, two million horsepower represents the physical strength of all the people and animals of the United States a Europe, but the power of the machines of the sa countries is about two and a half billion horsepow Man does have mechanical power at his disposal never before in his history. He also has gadgets at disposal. Not long since a chain store dealing in lo priced articles reported that it had 465,000 differe items for sale.

Stuart Chase in his book, *Men and Machines,* su gests the final end of the process: "Imagine, if y can, a small room, hexagonal in shape, like the c of a bee. It is lighted neither by window nor by lam yet it is filled with a soft radiance. There are apertures for ventilation, yet the air is fresh. There a no musical instruments, and yet the room is throbbi with melodious sounds. An armchair is in the cent by its side a reading-desk. In the armchair sits woman, about five feet high, with a face as white as fungus. It is to her that the room belongs. . . . The are buttons and switches everywhere—buttons to c for food, for music, for clothing. There is the hot-ba button, by pressure of which a basin of marble ris out of the floor, filled to the brim with a warm d odorized liquid. There is the button that produc literature. And there are, of course, the buttons which she communicates with her friends. The roo though it contains nothing, is in touch with all th she cares for in the world. . . . By her side, on the litt reading-desk, is a survival from the ages of litter– one book. This is the Book of the Machine. If she hot or cold or dyspeptic or at loss for a word, she go to the Book, and it tells her which button to press."

SOME WORTHWHILE GAINS

Whatever the ultimate end of the process, we stan agreed that the discoveries and inventions of man ar good achievements. We have no desire to see mankin try to turn around in his tracks and go back to th tempo and inadequacies of a century ago. Now, fo the first time in man's history, due to machine an scientific knowledge, every human being on the face o the planet can be adequately fed, clothed, educate and in other ways ministered to, if man wishes it s The yearning for a great new day for all of life's need people is now a challenging possibility. That is all t the good and we rejoice in it.

Although that dream of comfort and food for al lies before us as a thing which could be accomplishe if man willed it so, and though we are most gratefu for this fact, at the same time we have great mis givings. Man has not learned as yet to live with hi achievements in such a way that he finds peace an happiness.

MACHINES ARE NOT THE ANSWER

Rather than his advances leading man to peace an happiness (though they could do so if properly used and understood), they appear to be making him more frustrated, fearful, anxious and unhappy. He is phys ically and psychologically ill. Look at these facts:

Between four and five million Americans are feeble-minded. One-half per cent are incurably insane. Be-

tween eight and ten per cent are mentally or physically unable to support themselves even in their younger years. With all our knowledge we do not know what life is all about. We know it takes living tissue to create living tissue, and, generally speaking, like creates like. We know that it is possible, because of the make-up of the male and female, to have hundreds of millions of different combinations of cells, each producing a different human being.

Genetically we know it takes about thirty generations of planned breeding to produce a greatly improved type of pig, cow, etc. Man, however, isn't agreed on the type of person he would like to produce, even if he had planned breeding—which he has not.

Man's ignorance far surpasses his knowledge. Unfortunately for man, he has felt that more discoveries and inventions would bring him inner peace and joy. It has not worked out that way.

MAN—CREATURE OF GOD

Whittier said: "And step by step, since time began, I see the steady gain of man." And Swinburne added: "Glory to man in the highest, for man is the master of things." But neither of them gave the complete picture. One needs to realize, along with these statements, this fact—the machine was made for man, not man for the machine. The machine must always be a means and not an end. Machines, as such, may or may not bring happiness. It makes no difference to an airplane whether an atom bomb or a Red Cross package is being dropped from it to the needy people below. The machine is neutral in its attitude to people. It can minimize man's sense of dignity as it does to the worker on the assembly line, or it can exaggerate his sense of importance and his feeling of power as the radio did for Hitler.

The machine is not a cure-all for humanity's basic problems. It can become, if we will have it so, a major factor in helping man to find the land of health and happiness.

Man's highest destiny is not in things. It is in the attitude of his heart toward his fellows, life as such and God. Steinmetz was right when he said that the most significant and necessary discoveries for man have to do with his inner growth and development. We think we know that the functioning of eight glands controls our bodies. We know, as Augustine said long ago, that our hearts are restless until they find rest and peace in God—the machine age to the contrary notwithstanding.

Where is your greatest strength as a human being? I'll tell you! It is when you, the real you, is aroused—for instance, because you see a lovely child mistreated, and your indignation is at white heat. You are more than mind, or a bunch of instincts, or a miscellaneous collection of cells, or a group of physical desires. You are a vital, determined, dedicated personality. Man's ultimate end is not to be able to say he has flown through the air at five or more miles a minute. Man is a wondrous being. He is made in the image of God. He does not know the limits of his potential power or possibilities. He has, in and through Christ, the power to become. He was created, as Paul said, to be a co-worker with God.

MAN FULFILLING HIS MISSION

Man must have, as a final end and purpose, the welfare and progress of his fellow man in whatever he creates or invents. If he makes an atom bomb it must be for the welfare, not the destruction, of others. Motion pictures must be used not to weaken the wills, bruise the minds and destroy the morals of people. They must be used to build character, give knowledge and decent recreation and so help improve the lives of the people. Man, as a co-worker with God, must use everything in this universe that he knows about and has access to, in an effort to improve and make better the life of his fellows. The universe and all that is in it belongs to God and must be used for the welfare, peace and happiness of his children.

The place of the individual person in this program is tremendous. George Eliot was right when she had Stradivarius say:

> 'Tis God gives skill,
> But not without men's hands; he could not make
> Antonio Stradivarius' violins
> Without Antonio.

THE PATH TO HAPPINESS

We are co-workers with God and the final end of our searchings and labors is the welfare and happiness of human beings.

Moreover, man does not live by himself, or by bread and machines alone. He must have God to be complete. Hermann Hagedorn, in his poem "The Bomb That Fell on America," has said:

> Man without God is a bubble in the sea, a single
> grain of sand on an infinite beach.
> God without man is a mind without a tongue or
> ears or eyes or fingers or feet.
> God and man together, We are such power as not
> all the atoms in all Creation can match!

As we draw near to God, seeking quietness and peace, we find the only adequate answer life can give to our accelerated lives. He is the way, the truth and the actual essence of life. "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary. They shall walk and not faint."

We talk much of democracy in world terms. Democracy emphasizes the worth and the value of the individual. But apart from a faith in God, of what eternal significance is personality? Apart from human souls, what incentive is there to care passionately for human minds and bodies? In the faith of the Christian is to be found the inspiration of the finest and best in our civilization. It is time that we think of the church in large terms of intelligence, interest and support. For if the Christian Evangel be true, here is the greatest of all causes given by God into the hands of men. Upon this rest all other efforts for the attainment of peace and righteousness. Henry Knox Sherrill.

The Meaning in the Thunder

By JAMES GORDON GILKEY, JR.

THIS is a generation which has heard more than its share of thunder. From the growl and roll of the big guns, now with atomic overtones, to the shouts of politicians seeking to interpret the crowd's whim, there has been an overabundance of thunder in our time. The question that haunts us is whether this thundering, this noise and hubbub, has any real meaning. Is it just noisy confusion, sound and fury signifying nothing; a universe, as Aristophanes said, where "Whirl is King, having deposed Zeus"? There are plenty of people today who, regardless of their surface protestations, in the depths of their souls begin to suspect that life is mostly thunder without meaning. "Some said it thundered."

"But others said: An angel spoke." Some people, behind the thunder—it may be in spite of the thunder—have learned to detect the meaning, the purpose which undergirds and motivates life; the voice which makes life comprehensible rather than chaotic. In many areas is not this the characteristic which distinguishes between the ordinary man and the outstanding man? "Some said it thundered; but others said: An angel spoke." There are those who live on the surface of life, hearing only the shouting and the tumult, not bothering to comprehend what life means and where it leads. Then there are also those who search deeper, look farther, understand more clearly, and to them is given the gift of comprehending the meaning of the thunder.

ART, AND THE HEADLINES

Take, for example, the playing of a great philharmonic orchestra. A man might say it was no more than a succession of sounds and rhythms; of horsehair vibrating a length of catgut, a column of air in a brass tube, a stretched sheepskin being hit, a bit of vibrating reed. But another man would say it was great music: an expression of beauty; an artist's response to life; a message, even, through the medium of music, of the beauty and meaning of life. Whether Bach's Chorales or Beethoven's Symphonies: is it a collected series of sound waves, or an expression of beauty and meaning through music? "Some said it thundered; others said: An angel spoke."

Or take again this morning's headlines. How shall we interpret the critical events that are taking place in the world about us? Is it just the working out, in rivalry and bitterness, of economic competition: the haves against the have-nots? Is it a jealous nationalism which refuses to sacrifice its own immediate prestige for the permanent benefit of the world? Or, rather, in all the tumult and friction, are there not to be s the birthpangs of a new world of justice, peace a order, striving to be born? "Some said it thunder but others said: An angel spoke." Some men will you that nothing ever changes. We just use differ techniques. Once men slew their neighbors with ston now they use gunpowder and economic strangulati before long, they will atomize their neighbors. other men say that in the world there is a pov working for good, reconciling men to their neighb redeeming our shortcomings; in spite of frustrat and pitfall, building on earth the Kingdom of Heav "Some said it thundered; but others: An angel spok

INTERPRETING CHRISTIANITY

The distinction exists even in the way men interp Christianity. It is an opiate of the people; an outwo institution; a collection of superstitions about a m terious myth named Jesus Christ. It is a pleasant ha which we should not take too seriously or let interf too frequently with the real business of life. It is matter of choice, a private affair, a thing of little c sequence which getting enthused about is slightly rid ulous. Yet there are other men for whom Christian is the be-all and end-all of life. There are men w have died for Christianity, who have sacrificed t so-called business of life in order to advance the ca of Jesus Christ; men who have seen in Jesus Chr one whom God sent to redeem the world from destru tion, one who has revealed the fundamental meani of life. There are men who see in the Christian chur the one invincible hope for the world, an institut striving even over the handicap of its own membe indifference and halfheartedness to reconcile men their neighbors, to bring peace and justice and ord into the world. Even about Christianity: "Some s it thundered; but others said: An angel spoke."

Had you and I been among those with Christ up the occasion our scripture describes, with which gro would we have been: those who heard only the thu der, or those—and no doubt they were few—w heard the angel speak? Again and again, that is t crucial question life keeps asking us. In the ever of your time, what do you hear: only thunder or voice which carries meaning? Here is the perenn problem life poses for each one of us. How shall acquire insight and ability to turn the thundering in meaning? What is required to transform us from the who hear only the noise, see only the confusion, und stand only the trivial explanation, into men and wom who comprehend the real meaning, the ultimate si nificance of the events in our time.

EXPECTANCY AND DISCIPLINE

To acquire that ability demands, in the first pla a certain mood of expectancy. A man has to be loo ing for something, even if only a lost golf ball, befo he can expect to find it. One trouble with a go many of us is that we have ceased expecting to fi significant meaning in what is taking place about u We have stopped expecting God to make his w known to us. When he does, since we do not expe it, we call it only thunder. But if a man should sta

looking for meaning, for God, in the events of his day—then, the thunder takes on tremendous meaning. In Robert Browning's lines:

> Earth's crammed with heaven,
> And every common bush afire with God;
> Yet only he who seeks takes off his shoes,
> The rest sit round it and pluck blackberries.

In the second place, discerning the significance of events requires an amount of personal discipline. An American does not go to France without knowing a word of French and expect to get much out of conversation with a Frenchman. Before he does, he has to submit himself to the discipline of learning to speak French. So, before we can hope to discern the will of God for us, or comprehend the ultimate significance of life, we must accept the discipline which Christian living and thinking require. God speaks to us, but we cannot understand until we have mastered the language in which he speaks. A good many of those who in Christianity hear only a peal of thunder, hear no more because of the quality of their lives. Pearls are not cast before swine; nor, I suspect, is insight granted to those unqualified to comprehend it. That quality of life and thinking shown by those who really deserve the name of Christian is essential before the thunder takes on meaning.

THE CHRISTIAN'S 'STARTING POINT'

Then, finally, to comprehend the real significance of events requires some starting point, some foundation, some unmovable, eternal, frame of reference from which the rest can be judged. If I understand correctly, Albert Einstein says that the one unchanging fact in the whole physical structure of the universe is the speed of light. That fact is the physicist's "absolute," his frame of reference, his starting point. Beginning with that, Einstein was able to comprehend the fundamental nature of matter and energy. So, for a Christian, the similar, necessary frame of reference, his starting point, his foundation, is the revelation of God in Jesus Christ. Even as the speed of light is the starting point from which to comprehend the physical universe, so Christ is the frame of reference in which the spiritual universe can be understood. Without Christ, without an intelligent understanding of his revelation of God's will, the thunder of events in our time is meaningless.

In a day when mankind desperately needs a surer sense of direction, a clearer comprehension of the meaning of life and of the way in which we must guide our feet into the paths of peace, may God grant to us the ability to discern the significance of what is taking place in the world. "Some said it thundered; but others said: An angel spoke."

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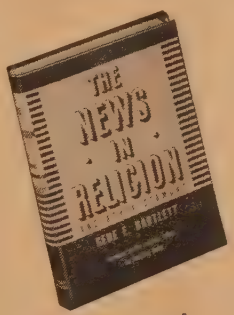

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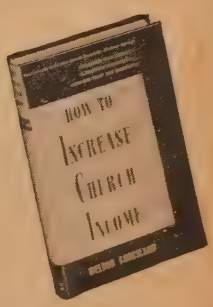

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ABINGDON-COKESBURY

Paths to Peace

By FREDERICK KELLER STAMM

ON SEPTEMBER 3, 1939, a word went out from Prime Minister Chamberlain of England which was heard round the world, and people's hearts quaked with fear, not only in England and Germany, but everywhere, at the thought of the things that were about to come upon them. I had hoped that the word he should speak that morning would not be spelled War, but PEACE. But the millions of people who listened that day heard the dread word *war*. Only twenty-one years had passed since the guns were silenced on the western front in France. The effect of the First World War was not nearly over. Now the British people would have to gird for another war, this one to be worse than the first, and they sensed it. Soon the sky would be filled with bombers. The civilian population would be the target of Germany.

I do not need to recount the horrors of those first months of war, for they have been told and retold many times. Nor is this the place to discuss the causes of the war. Historians will look behind the scenes, and in a few years we shall be wiser than we are now. Suffice it to say that the picture for England was not too bright for a long time. Submarines roamed the waters of the Atlantic, and many a ship and many a sailor found a watery grave. Modern warfare was taking its heavy toll in life, money and property. Little nations such as Holland and Belgium soon gave up the struggle an looked with saddened eyes upon their empty homes an ruined cities. France, proud of her Maginot line, an remembering the famous word at Verdun, "They sha not pass," nevertheless soon collapsed before the jugge naut of Germany, and Dunkirk became as horrible scene as the sunken road of Ohain at the battle Waterloo in 1815. By and by the war swung down t Greece, and we recalled again the valor of a handf of soldiers at the pass of Thermopylae of the long ag But Germany was streaking on, and soon there w little left in Greece but starving men, women an children.

IN A TROUBLED WORLD

Then Adolf Hitler wheeled his mighty army int Russia. In three months the Russians would be askin for peace. But it was not to be. Fourteen hundred mil from Berlin the German forces smashed into Russi then slowly back they came into what they called thei "steel garrison."

Pearl Harbor for us will always be remembered. Th surprise attack of the Japanese there took us into tw wars—one with Japan and one with Germany an Italy. What a vast army and navy and air force wer thrown into the conflict! When will historians eve cease to tell of the power and might with which ou country waged this war? When will writers ever finis telling of the brave lads who fought—many to die countless numbers crippled for life, and all the other with experiences behind them, such as no other conflic ever produced?

And now that war is over. Thank God! Fifty mil lion people—so experts tell us—were casualties, an there is the sorry spectacle of cities in rubble heaps and millions of people in Europe and Asia and th

A Pastoral Prayer

By GEORGE LAWRENCE PARKER

AMERICA'S PRAYER AT LEADERSHIP'S DOOR

ETERNAL GOD, Source of men and nations, we turn to Thee for new help in a new hour. Give us wisdom in the choices which unexpected leadership thrusts upon us, when many people are seeking from us food for the body, hope for the soul, and light upon freedom's untrodden ways. In our wonder and surprise may we not be baffled at the door of an unaccustomed challenge, nor hesitant at the power placed in our hands.

Prevent us from offering to others pathways that we have not made good for ourselves, from building security for others that we have not tested for ourselves, from leading others into democracy, freedom and faith which are yet imperfect in our own practice. May we not be blind leaders of the blind nor attempt to feed mankind from our own empty baskets. May we not declare freedom while yet we live in spiritual slavery. Enlighten us with Thy light before we pass the torch to darkened peoples. Enrich us with true faith before we summon others to believe in Thee and in Thy goodness.

Grant to us the humility that alone can use power savingly; and may our wealth be a treasure for all men without lordship for ourselves. If masters of all, make us servants of all. Shield us from the deceptions of high place and let not pride steal from us the sympathies of fellowship.

On our Mount of Temptation may we not tempt Thee by yielding to magic and miracle. In our fateful days of choice grant us the spirit of Christ who left the allurements of the mountain to heal the sick at its base. May the dawn of leadership find us ready for the long days of patient travel and may horizons be verified by the noonday hour. So shall we be like Him who came to heal the world. Amen.

inds of the Pacific—homeless, naked and hungry. d it is still a troubled world. The guns are silent, still fear looms. We are praying that civilians may er again fear the terrors by night or day and never in see their dear ones go out to face death. The htmare has passed, and no longer, we hope, may ng men have to write as one wrote to me: "We were it for 130 days straight, and I never want to ex- ience another New Year's Day such as the last."

PATHS TO LASTING PEACE

But now what? We have been talking about a just d lasting peace, and we can have it if we want it. e can have it on a few conditions. First of all, when believe that words mean something, and that peace n be a reality now and not only an ideal which we pe to achieve sometime. I was talking one day over e radio with two other clergymen about a just and sting peace. We talked for fifteen minutes and when e came down from the studio the two with whom was speaking remarked almost simultaneously: "Of urse we know there will not be peace—ever; all we n hope to do is to lengthen the period of no wars." wondered why we had bothered speaking and whether ords that we roll glibly under our tongues mean mething or nothing. If we are going to talk with our ngues in our cheeks after that fashion, we are sure have another war. I wonder, too, how many times I ave heard people talk about "the next war." Any man woman with a scintilla of imagination which makes em see the suffering human faces, what hunger does children, the agonies and slow crucifixions of human eings like ourselves in Europe and Asia, won't talk bout a next war. By now the world has had enough ar, and it is just too bad when people in a democracy alk about the future in terms of war.

How many times, too, do we hear people say that ve shall have to fight Russia next! Not many of us now much about Russia, but all we need to do is to ead a book such as Sorokin's *The United States and Russia* to be convinced that no matter what we think Russia is, there need be no cause for these two nations o get into a conflict. Yes, if we want a just and last- ng peace we shall have to stop talking about the 'next war."

WHAT ABOUT 'HUMAN NATURE'?

Then, too, if we want peace we shall have to stop belittling human nature. We say, "Human nature can't be changed," or "Human nature being what it is, there will always be war." Bless my soul, if human nature can't be changed why do we have churches, why do we pray, and why bother about a good heredity or a wholesome environment? Have you never come across a person whose outlook has changed, whose life has been set in another direction, whose whole being has taken on a radiance which it never had before? I tell you that the most certain and most important thing that ever happens in this world is the redemption of human nature. It is more important than any confer- ence ever held, and it is the one thing that Christianity came into the world to do. Throw it all out of the window if it has no power to change human nature.

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Man wasn't made to grovel in the dust and to live by his lowest nature. He was made to be a child of God, and where there is no vision of the family of men living under the rule of God, the people perish, as an ancient prophet declared.

RELIGION CAN MAKE A NEW EPOCH

Furthermore, if we are ever going to rebuild our broken world on right lines, we religious people must get closer together and we must work together, not as the guardians of a sect, but as vital followers of Christ. The world is dark now, and it may grow darker before our problems are solved, but never in the midst of darkness and the virus of hate must religion lose the triumphant note of faith. We need to recover that spell of eternity under which the early followers of Jesus lived and wrought and suffered. That's the thing that brings a nobler expansion of life and an amplitude of being. May we let go of outworn formulation, pattern our lives after the needs of a new day, and find the dynamic which will bring in a new epoch for religion.

We can have peace any time that the mothers of the world say we can. Unfortunately the saying is partly true, "The female of the species is more deadly than the male." Mothers can be vicious when it comes to war, can say biting things and feel pretty bitter toward their own kind when it comes to the point of thinking about women of other lands whose sons have gone to war. These Rachels weeping for their children because they are not, and these other Rachels whose sons return safe and sound, can do much by way of giving the world a just and lasting peace.

Finally, we can have permanent peace if we remember what we told the boys they were fighting for. They didn't go to war just for fun. These dead and thes crippled and these insane soldiers and airmen didn' find things pretty or glamorous when they were facin deadly perils. A million or more men in our own coun try are on the casualty list. Surely human life is no cheap. It is the most precious thing one possesses. The laid it down. For what? Just because it was huma nature to fight? Just because they would be decorate for bravery? O no, they were fighting for a cause, o they believed they were. They were told so. Again, d words mean anything?

Don Blanding wrote a poem entitled *"Soldier, Wha Did You See?"*

What did you see, Soldier? What did you see at war?
I saw such glory and horror as I've never seen before.
I saw men's hearts burned naked in red crucibles of pain
I saw such God-like courage as I'll never see again.

What did you hear, Soldier, what did you hear at war?
I heard the prayers on lips of men who had never prayed before.
I heard men tell their very souls, confessing each dark stain,
I heard men speak the sacred things they will not speak again.

What did you eat, Soldier, what did you eat at war?
I ate the sour bread of fear, the acrid salt of gore,
My lips were burned with wine of hate, the scalding drink of Cain,
My tongue has known a bitter taste I would not taste again.

What did you think, Soldier, what did you think at war?
I thought how strange we have not learned from wars that raged before,

A New Kind of Wall

A Sermon for Children by Reuben P. Jeschke

THERE is something interesting about the kind of walls that people long ago built around their cities. They made them strong, and high and wide. Jerusalem, the city where Jesus spoke some of his most wonderful words, had a great stone wall around it. In China, over two thousand years ago, the people built a wall so long that it would reach half way across our country. It is wide enough for someone to drive on the top of it.

Not long ago a man near our church began building a brick wall to enclose a part of his business property. To my great surprise the wall was not straight, but curved back and forth like a snake, about a block long. Where it curved back into his land at regular points it left patches of land between the sidewalk and the wall. I couldn't imagine why anyone would want to build a wall like that! Would you have been able to guess?

Then, one day, I knew at least part of his secret. In each open space toward the street he planted a lovely little sycamore tree. The wall is about as high as a man, and even at the start the trees could look over the top on both sides. Now several summers have passed; the trees are still alive and growing rapidly.

The purpose of so many walls is to keep people out, to divide one group from another. Sometimes they may be needed for protection. At other times they may be merely one way of showing that people are thinking only of themselves.

The man who built our wall seems to have had a different thought, one besides protecting his land. He apparently wanted to add to the beauty of the city. Perhaps he was thinking of the people who would in later years pass by, whose lives would be made a little brighter because of the shade and beauty of these trees.

We are not building so many stone walls in the world today. But often we build walls of suspicion and hate which separate the people of the earth from each other. Misunderstandings and wars come as a result. Our part can be to help people see that it is the things which unite us in friendship which will do lasting good in the world.

Kept new ways of killing, new multiples of pain.
All the blood that men have shed but blood shed all in vain?

What did you learn, Soldier, what did you learn at war?
I learned that we must learn sometime what was not learned before,
That victories won on battlefields are victories won in vain,
Unless in peace we kill the germs that breed new wars again.

What did you pray, Soldier, what did you pray at war?
I prayed that we might do the things we have not done before.
That we might mobilize for peace, not mobilize in vain
Lest Christ and man be forced to climb dark Calvary again.

THE FUTILITY OF TREATIES

Yes, we saw the end of hostilities, but that alone does not assure the rising generation that it will not be forced to climb dark Calvary again." Two short paragraphs from the speeches of two men after the last war might well be written across the sky where he who runs may read. One is by General Smuts: "This treaty is simply the liquidation of the war situation in the world. The spirit of new life, the victory of the great human ideals for which the people have shed their blood and their treasure without stint, the fulfillment of their aspirations toward a new international order and a fairer and better world are not written in this treaty, and will not be written in treaties. 'Not in this mountain, nor in Jerusalem, but in spirit and in truth,' as the Great Master said, must the foundation of the new order be laid."

The other paragraph is from the speech of Woodrow Wilson on January 22, 1917: "I am seeking only to face reality and to face it without soft concealment. Victory would mean peace forced upon the loser, a victor's terms imposed upon the vanquished. It would be accepted in humiliation, under duress, at an intolerable sacrifice, a resentment, a bitter memory, upon which the terms of peace would not rest permanently, but only as upon quicksand. Only a peace between equals can last. Only a peace, the principle of which is equality and a common participation in a common benefit."

And the immortal Lincoln, whose Second Inaugural is cut in the walls of his memorial in Washington, would still say to us: "With malice toward none, and charity toward all, let us endeavor to bind up the [world's] wounds."

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The Visual Must Become Vital in the Church

By CAREY M. YOUNG

NO ONE ever inquires, "Did you hear the movies last night?" The sound was there, and those who had ears to hear could hear, but the pictures were there also. "Yes, we saw the movie last night," is the reassuring reply. *Pictures* with sound prove the ultimate in satisfaction.

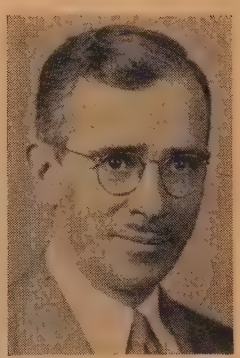
When Paul asked, "How shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach unless they be sent?"—having said this much, he intimates that "to hear is not enough," for he goes on to say as did the prophet of old, "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!" To see as well as to hear is to be convinced. Thomas said: "Except I shall see in His hands the print of the nails—I will not believe."

● *Some Advantages of Visual Experience*

Why is television on the verge of transcending radio? Because, to hear is not enough. To see and to hear simultaneously is a psychological axiom in the entertainment world as well as in the realm of learning.

As an army chaplain I was in a preferred position to watch the training of raw recruits. I saw again and again the visual become vital. Thousands of boys are alive today who would not be here but for their visual curriculum. From the screen they learned what to avoid and what to expect in combat, and when a crisis arose they knew both by sight and insight what to do and did it. On plane recognition, for example, a soldier could learn more in twenty minutes about the shape and design of an enemy plane, through the media of projected pictures, than he could learn in two hours by verbal description; and what is more, he retained much longer what he saw.

No one will deny the primary place of personality in pupil-teacher relations. It goes without saying that personality interplay must and will provide the nucleus of all good teaching, but the pastor, Sunday school superintendent, teacher or leader who denies growing children today a visual experience, when one is obtainable, is guilty of gross neglect. Projected pictures pose for the religious educator an explicit responsibility in teaching religion for the simple reason that mental tests reveal that horizons of learning are heightened by one-third, and retention levels, after long intervals, are as much as thirty per cent greater, when visual aids are used, than is the case when pupils are denied such materials in learning. How can the church continue, then, to fail her children in these days when



CAREY M. YOUNG

precious time for religious education at best is so short?

Because we believe that *vitalizing the visual* is so crucial in the church field, we offer a few timely and pertinent suggestions.

● *Availability of Materials*

In the first place, pastors and church school leaders need to repudiate the delusion that the local church should wait until it is assured there are sufficient films, slides and film-strips available to carry forward a constructive program of visual education. If this is not an excuse, or mere indifference to the problem, then it indicates an abysmal lack of information about what goes on in the audio-visual centers of production. We have definitely rounded the corner in production as each month we gather momentum both in quantity and quality for vitalizing the visual in the curriculum. To wait for more and better visual materials is to deny our church children their opportunity to grow in grace and a knowledge of the Christian way of life. It costs thousands of dollars to produce one motion picture. The time and the energies of literally hundreds of people are wrapped up in one small film package and delivered to your church for a modest rental. If the church hesitates because film rentals are too high, bear in mi that it is because a few churches date have had to carry the basic u cost for production and distributi An increasing number of film us will make the visual more vital f the small as well as the large chur

The Protestant Film Commissi organized a year ago by the nation boards of nineteen denominations a thirteen leading interdenominatio agencies, is a coordinating producti agency. The purposes of the commi sion are "to produce and stimula production of high quality, dramat and documentary films with a spiritu theme for distribution in 16mm. churches, clubs, schools and co munity groups; and to encourage t entertainment motion picture indust in the production of films of mor and artistic values on positive religio themes." Seven definitely schedul pictures comprise the 1947 producti schedule. These, however, are but few of the new productions due th year. Cathedral Films in Hollywoo and the J. Arthur Rank Company England have ambitious plans und way.

● *Many Films Availabl for Church Us*

As a matter of fact, there are no available sufficient films in the churc field to keep a sound projector runnin every day of the year. The recentl published catalogue of the Religiou Film Association carries a listing o 298 film subjects all approved an rated by a reviewing committee, a all films are judged on their merit fo inclusion in this catalogue. Approxi mately 65 films are on Bible conten material. This catalogue of 96 page fully illustrated and broken dow into subject units, carries a compre hensive cross-index for ready refer ence. A surprisingly large number o film-strip and slide programs ar listed. Many of these slide-film pro grams are being sounded on record ings. The R.F.A. catalogue may b ordered through denominational book stores (price 35 cents).

There is an amazing array of "fre films" listed in a catalogue publishe by the Educators Progress Service Randolph, Wisconsin. More tha 3,500 selected titles have been chose from over 10,000 existing free film subjects which today are increasing a an unprecedented rate. Churches ar using this type of film for social gath erings, club and fellowship meeting where adults and families gather fo recreational and educational activity

The most exhaustive listing of mm. sound and silent films is to be und in Educational Film Guide pub- hed by H. W. Wilson Company, 0 University Ave., New York 52, .Y. The subscription price of $3 :ludes monthly issues and two bound lumes listing virtually all 16mm. ms. The title listings for 1946 in- ıde as many as 4,289. The selected, ıssified list runs up to 3,690 with notations. Every church desiring to :alize the visual should keep this blication on file.

When a lukewarm attitude toward ıual aids is discovered in the local urch, it will no longer be convincing say: "We are waiting for more and tter visual material."

● *Importance of Good Equipment*

A second and equally important as- :ct of vitalizing the visual has to do ith equipment. Let us be realistic at ıis point. Audio-visual equipment is ıst as essential to the program of rangelism and religious education as a classroom, or blackboard, or even church building in which to meet. hurches that overlook visual tools ›r learning will eventually lose out › those churches that are making tal use of the visual approach. To roject pictures on a screen where ıany, even hundreds, may see them multaneously necessarily costs more ıan to view them from a book. More- ver, it is true that the initial cost of quipment runs high, but fortunately epreciation and upkeep are not ex- ensive. Equipment today is still hard › get. However, manufacturing dif- culties are being overcome and orders re being filled every day, hundreds f them. We feel there is no better ime than now to place your order or quality equipment. Even if prices hould drop as much as $50 on motion icture projectors this would be a mall compensation to pay for in- reased interest on the part of the hildren and youth, not to mention he enrichment of the spiritual life hrough the use of this medium of earning.

Many churches are planning to pend $1,000 to cover the cost of ssential equipment. This money is eing considered "sacrificial" money. The young people's groups, the vomen's societies, the men's fellow- hips, the Sunday school and all other rganized groups in the church are otential users. If the money is not ow available, then somebody will eed to interest the members of the hurch in financing the visual pro- gram. One girl I knew wrote a series f personal letters to the members of he congregation, asking for help in uying a sound projector for the young eople's program. After the third let- er series had been mailed she began to get some response. Following the fifth letter she had received in small gifts from many people sufficient funds to purchase the machine. It later developed that the entire congregation was proud of its response to this determined and sincere appeal, and all groups are now making good use of the projector.

● *Purchase Through Authorized Dealers*

In purchasing equipment the question of discounts invariably arises. It goes without saying that the church should use money judiciously. However, rather than go shopping for discounts, is it not better for a church to shop for *men* to join "the fellowship of believers" and encourage them to give of their substance to the increasingly important work of the churches in our civilization? Churches will be more highly respected by business men in the business world when they determine to pay their own way. If a dealer volunteers a discount to his own church, let his conscience be his guide! This may prove good for the dealer and good for the church. But it is well to remember that the church likewise has a conscience and should refuse to accept any discount that might lower its respect in the eyes of the business men in the community. Purchases made through authorized dealers, offering generous service guarantees, who are connected with manufacturing concerns that have had long years of experience in the projection field, are in a position to serve the church's needs.

One single still projector for showing slides and film-strips may suffice, if a church school is not organized by departments. But it is much better to have a still projector for each department. This will greatly facilitate the use of visual aids in that department. A unique device for blending and superimposing 2″ by 2″ transparencies with the use of two projectors is now available through Iconosound, Inc.

Most churches will find a turntable or playback useful. The two-speed playback with self-contained amplifier and detachable speaker is best. A turntable used with the sound projector is less expensive, and a microphone attachment offers the further advantage of a public address system.

● *Utilization of Equipment and Materials*

A third aspect of vitalizing the visual is "utilization." No good excuse can be offered for failure to make constructive use of expensive equipment. A seminary professor lecturing on prayer used to advise: "Ask, Seek, Knock—*A-S-K*. It's all in the asking." So in visual education—it's all in the "use" we make of equipment and materials. Many stereopticon projectors have been gathering dust in church closets for years. Ministers have been too busy preaching to test their "use-value" in teaching. This may have been excusable in depression years when materials were scarce, but if our generation is to avoid another world conflict, the time is too short to delay utilizing the best means we possess to educate the people and their children in the Christian principles of living at peace with all nations.

The most powerful medium of propaganda in America today is not the pulpit or press or radio or even the classroom, as some have supposed. The most powerful influence in changing the attitudes and beliefs of men is the motion picture. Millions of people attend our theaters every week in America. When the church seriously begins to take this medium to heart, millions more will attend the visual programs of our churches to learn the application of religion to human behavior and the message of the gospel to the welfare of the whole world.

Utilization must always begin with a knowledge of the curriculum. Every church interested in vitalizing the visual will appoint a visual committee. This committee will recommend the best materials and equipment and study how various aids are to be integrated into the course of study and discussion. The film-forum has unlimited possibilities in the church field. Women as well as men can learn to run a sound motion picture projector, but it is wise to have a certain few in the church with special responsibility as projectionists.

● *New Possibilities for the Churches*

In conclusion: The church has in its own ranks many people who, inspired by the spirit of God, will create acceptable and convincing motion pictures, calling upon men to dedicate and rededicate their lives to high morals and religion. The motion picture industry has the "know how"; the church has the "know what." When the church awakens to the value of the visual and begins to make it vital in teaching religion, then America will regain her confidence in those moral and spiritual values that have been present with us all the time, but which we have lost awhile. The possibilities awaiting us in a better tomorrow are terrific—with the sound tracks of all nations carrying the interpretation of the gospel of love and peace to all peoples as possibilities. A spiritual utilization of audio-visual aids by the church will lead rapidly to faith in One God and the belief in One World, more rapidly in fact than by the utilization of any other media we possess.

☆ WHO'S WHO IN THIS ISSUE ☆

Since 1907 Rev. John Haynes Holmes *has min*istered at the Community Church of New York (originally called Church of the Messiah). He has through the years been a vigorous leader in all good causes—social justice, racial brotherhood, religious tolerance, good government, world peace, temperance; since 1917 he has been a director of the American Civil Liberties Union, and chairman of the board since 1939. Among his many books are *Patriotism is Not Enough, New Churches for Old* and *Rethinking Religion.* He is also a poet and one of the foremost hymn writers of this century.

For twelve years Rev. Harry Mick *has been pas*tor of Central Church, United Church of Canada, Windsor, Ont. He is a member of the Board of Colleges and Secondary Schools of his denomination and a member of the commission of the Church of England in Canada and of the United Church of Canada, looking toward a "mutually acceptable ministry." He holds degrees from the United Theological College, Montreal, and from the University of Chicago.

Rev. Preston Bradley *founded the People's* Church of Chicago thirty-five years ago and today he ministers to one of the largest—if not the largest—congregations in the city. His sermons are heard over radio by more people than those of any other Chicago preacher. He is in continuous demand as a special speaker throughout the midwest.

Rev. William R. Moody *held pastorates in Vir*ginia, the District of Columbia and Maryland. Before assuming his present task as Bishop of Lexington he was rector of Christ Episcopal Church in Baltimore.

*Following pastorates in Hopewell, Va., Savann*Ga., and Seattle, Wash., Rev. J. Warren Hastin began his ministry at the National City Christian Chur Washington, D. C., in 1942. He has a B.D. degree fr Yale Divinity School and a Ph.D. from Edinburgh U versity.

Rev. James Gordon Gilkey, Jr., *graduated fr* Harvard in 1939 and from Union Seminary in 1942. D ing the war he served for two and one-half years as navy chaplain, and in November 1944 was called to t pastorate of the Plymouth Congregational Church, Uti N. Y.

For twenty years Rev. Frederick K. Stamm *h* Reformed Church pastorates in Pennsylvania and in D ton, Ohio. In 1929 he became minister of Clinton Aven Congregational Church in Brooklyn, and after six yea there led the activities of Clinton Avenue Commun Church in the same city. During the past four years has ministered at First Congregational Church, Chica Since 1930 he has conducted the program "Highlights the Bible" on the National Broadcasting Company n work, and has recently assumed other broadcast respon bilities. For several years he has been one of the edit of the *20th Century Quarterly.*

Rev. George Lawrence Parker *is minister* First Parish (Unitarian), Duxbury, Mass.

Rev. Reuben P. Jeschke *is minister of the Four* Avenue Baptist Church, Dayton, Ohio.

Dr. Carey M. Young *is connected with t* Golden Rule Foundation in New York city. He may addressed at 542 Fifth Ave., New York.

TITLES AND TEXTS ☆ WHAT PULPIT READERS ARE PREACHING ABOUT

Frederick A. Roblee, First Presbyterian, Bay City, Mich. "Protestantism and Religious Liberty." Gal. 5:1—"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

D. W. Charlton, Mt. Olivet Methodist, Manteo, N. C. "Man: Master or Monster of Destiny?" Deut. 30:15f —"I have set before this day life and good, and death and evil . . . "

D. H. Klinefelter, Grace Methodist, Los Angeles, Cal. "What to Do When You Fall." Micah 7:8—"When I fall I shall arise . . ."

FOR YOUR SERMON TEXT

. . . . . .
Title of sermon

. . . . . .
Text used (write out the text)

. . . . . .
Name of minister

. . . . . .
Name of church

. . . . . .
Address

Roy W. Zimmer, Christ Presbyterian, Madison, W "The Menace of Secularism." Luke 2:15—"A ma life consisteth not in the abundance of things which possesseth."

J. Clifford Mitchell, Bispham Methodist, Blackpo Eng. "Tying the Hands of God." Mark 6:5—"And could there do no mighty work, save that he laid hands upon a few sick folk . . . "

Laurence S. Danielson, Community Ch., Auburn, "Resources for Failure." Prov. 24:16—"For sev times will the righteous man fall and rise again, Wh the wicked will stumble to ruin." (American)

Ralph O. Grote, Community Ch., Larchwood, "God's Right Triangle." I Cor. 13:13—"And no abideth faith, hope, love, these three; but the greate of these is love."

Andrew P. Burton, Lefferts Pk. Baptist, Brookly N. Y. "Have We Forgotten Anything?" Deut. 4:9 "Only take heed to thyself . . . lest thou forget."

Harry E. Corbin, Marvin-McMurry Methodist, Joseph, Mo. "The Expanding Life." Mark 1:17—"A Jesus said unto them, Come ye after me, and I w make you to become fishers of men."

THE EDITOR'S PAGE

The Event of the Month

HAVE just participated in one of the most inspiring and significant events in the history of American Protestantism. It was the North American rseminary Conference held on the campus of Miami versity at Oxford, Ohio. Over 700 theological students representing 121 theological institutions and more than forty denominations in the United States and Canada were sent. For seven days, in plenary sessions, in 22 spe- "interest groups" and in continuing informal fel- ships these young students for the ministry con- ed on the predicament of man in the modern world, the relevance of the Christian gospel to this predica- nt and on the competence of a divided Protestanism neet the challenge which the modern world presents the Christian church. Three years of preparation ceded the conference. A series of five notable books l been prepared by thirty-four theological teachers, l these books had been studied in the seminaries over past six months. The program was definitely de- ned to deal with the problems treated in these vol- es. Out of the discussion three fundamental affirma- ns took shape in the consciousness of the entire body:) Modern man has been alienated from the Chris- n faith by secularism; (2) the Christian gospel must offered to this secular mentality in terms that are h relevant and intelligible; (3) only a united church, der Christ, may hope to win modern man to the ristian faith; (4) a new type of minister, trained an ecumenical theology and inspired with an ecu- nical outlook is the primary need for the uniting of church and the winning of the world of our time. e shall feel the reverberations of this conference for ong time. Those who participated in it may well gard themselves as pioneers of an ecumenical reforma- n.

e Interseminary nference

The Book of the Month

HE MEANING OF EXISTENCE. *By Charles Duell Kean. Harpers, $3.00.*

THIS book is recommended to Pulpit readers with some reservations. It deals with the profoundest problem that the theology of today is facing. Not ministers have felt the force of this problem, at least the terms in which our most creative thinkers are aling with it. Some will find the book heavy going. ut those who have been made somewhat aware of the construction that is now under way in theological ought will find it much easier reading than any other ok I can think of in this field. And I would like to lieve that many ministers who have not yet felt the rce of the problem will find in Dr. Kean's pages an introduction to the problem and to the solution which theology today is striving to formulate. It will require hard thinking. A chapter may have to be read more than once, and when the whole book is finished you will want to begin again at the beginning and go straight through to the end. It is one of those books which is so logically constructed that its later chapters are needed to illuminate its earlier ones. I have just finished my first reading and intend to give it a second one. The problem of human existence has arisen in our time because of the prevalence of a philosophy which sees man as only an element in a universal flux, whose existence has no meaning outside of his temporal relativity. The author (by the way, an Episcopal pastor in Kirkwood, Mo.) sees man as transcending this flux and deriving the ultimate meaning of his existence from beyond the temporal process in which he finds himself. It is stiff reading, but your effort will be richly rewarded.

A Thought for the Month

WHETHER we pray or not is at bottom a question of courage. Prayer is an act of bravery. A coward cannot pray. I do not refer to the kind of courage required to face our fellows in the act of prayer—the courage of the boy who ventures to kneel on the first night he is away from home in the dormitory. That takes courage, to be sure. But it is not others whom we are chiefly afraid of: it is ourselves. We lack courage to face the facts of our own inner lives. Our thinking gets muddy when we think of ourselves. We lack the courage to look honestly at the facts behind all our disguises and to expose to our own eyes what we really are. It is easier to be honest everywhere else than in dealing with ourselves. We are afraid of the inner facts. We take shy peeps now and then, furtive glances, but we do not look long nor steadily. Our attention is quickly diverted. This timid and fearful way we have of treating ourselves is the reason we do not pray. If we are to pray we must be willing to search ourselves, and willing for God to search us. But God cannot search us except through our own self-consciousness. The very essence of prayer, therefore, is courage. But we have a certain superstitious fear of looking into the mystery of our soul, much as a child has of going into a dark room. We must overcome this cowardice, and deal bravely and firmly with the realities of our inner lives. We will not then be skeptical about prayer, for when we summon our courage honestly to face the facts about ourselves, we cannot help praying; indeed at that moment we are in the act of prayer.

The Courage of Prayer

Charles Clayton Morrison

Important to Ministers

The New Leviathan
Paul Hutchinson

Sees "Leviathan," the modern State, taking over the rule of the world, even threatening the church. Only an awakened Christianity can stem the tide. **$2.00**

God In Us
A. Campbell Garnett

A professor of philosophy shows how science and history support the church's doctrine of God. Especially suitable for ministers who strive to bring religion to alert youth. **$1.50**

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Margueritte H. Bro

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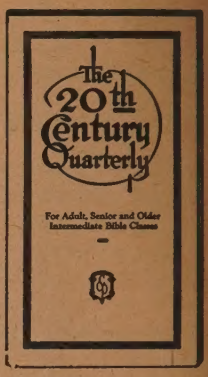
Thomas Curtis Clark
Editor



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